882
864 By this answer, he secures for himself the mild judgment with
[672] which we dispose of "silly boys' pranks."

For children, bə̄́ngo, therefore, quite a different yardstick is applied; what they do, especially in respect to sexual matters, is not taken seriously.

834 bə̄́ngo bă bə̄́lĕ oson = children have no sense of shame, and
155 the other way around, adults do not display much towards chil-
864 dren (see homosexual life, Vol. II, page 131), since, after all, children simply do not know what evil (sŏ) is or what shame (o-so-n) means. If the otherwise, at least externally, very modest Negroes say this themselves, we should not hope to find many of the characteristics of a true, innocent ebín among the children. As a matter of fact their first playful imitations of
836 sexual intercourse as they observe older people performing it
838 begin at five or six years of age; between the age of eight and nine "playing parents" is nothing but perfectly conscious sexual intercourse, though it is generally regarded as a game and was cited to me in the category of "children's games" under the name ebŏbắne-bə̄́ngo (Ntum) or ebắnebắne bə̄́ngo (Fang). It is usually done in the forenoon /253/ in the dwellings when the parents are in the fields or absent elsewhere. The partners are not only boys and girls, but also boys among each other. Later, at the age of eight to 10 years and frequently somewhat beyond, many boys manifest a similar inclination towards members of their own sex, along with a sexual urge for girls of the same age. In view of the emphasis on maintaining, as long as possible, the outward appearance of modesty, the Pangwe boys make use of a device whereby they come to an understanding "metaphorically." A boy
[701] rakes some earth and sweepings onto a leaf, ties this hastily together like a food bundle, and gives it to the other. If the latter is ready to respond to the proffered affection, he will open the bundle and pretend to eat of it, saying finally, "ma mane a dzĭ," that is, "I have eaten." If he is not inclined to respond, he will throw away the bundle, of whose contents he has full knowledge.

Concerning masturbation, see below, page 130.

861 593 626 578 the parents and relatives. Thereafter, the son is summoned to appear in the village the next day. The father again assembles all the people in the meeting house and makes a long speech in which he rehearses the entire affair from his point of view down to the smallest details. Finally, at the conclusion of his speech, he touches upon the actual purpose of the gathering and proceeds to remove the curse. The formula with which he does so is approximately as follows:

ma tɛ̄'i matɛ̄'i, ma kǎbe ma,
[539] I have imposed curse (1) (?), I disengage myself (from

1. matɛ̄'ĭ, = the imposed curse, a va matɛ̄'i = to remove the (imposed) curse; the root a tɛ̄'i = to tear oneself away from, to depart from home, otĭtɛ̄i = star (see Vol. II, pages 85 and 86).

ma nĭme ma, -- ósūɛ
it), I make straight myself -- (into the) water

nkĭāi; Chorus: mān.
down. Chorus: Ready, past.

The texts of the formulas, which are frequently extended through the introduction of comparisons and which do not, of course, correspond word for word, are evidently all very old since they are very hard to understand and sometimes not intelligible at all.

[201] At the same time the father spits into his son's hand to indicate that what he took away from him by means of his words (symbolized by the spittle) he is putting back in his power (hand), or the father bites off -- this is the procedure among the Jaunde -- [824] a piece of the stalk of a Costus (Zingiberaceae) and spits it out. In so doing he casts out all the bitterness from his heart (Costus stalk is bitter).

579 595 Furthermore, a curse may be pronounced by the first wife against her husband, in case he treats her badly and always neglects her in favor of others. The curse is either pronounced

517 from this comes about the endless palavers about everything and nothing, for lack of anything else to do.

721 However, if for one reason or another war threatens the tribe or has to be declared, the Fan then seems to awaken from his lethargy. Before the decision to fight, [550] there must be lengthy palavers. The totem has but a small part in these palavers, but no warrior would put in his word without having first taken his totem in hand and given it a brief scolding, often just one word, an exclamation, which only the most attentive would hear.

721 When all the warriors have had their say, the chief rises
637 and sums up everything that has been said, before beginning his own speech. During this report, he usually remains at his place. He then goes to the middle of the assembly, his chief's baton in his hand and across his chest the baldrick from which the akaméyòn always hangs. "I am so-and-so," he begins, "son of so-and-so, and my father was chief of the race. We are the sons of such-and-such totem, and our akaméyòn protects us." After
•[201] these words, he stamps on the ground with his foot, or more often, with his baton, as if to testify to the truth of what he has said, and then gives his own opinion. When he has finished he holds up the tribal totem to bear witness to his words, then returns to his place.

779 If war is declared the totemic ceremonies are more pro-
721 nounced. At first they will be nearly like those described for
782 the initiation and consecration of the chief. The same altar is put up in the forest with the same rites; wood of the éfirfira is again used for construction. On the appointed day, all the warriors make their way into the forest, each head of a family carrying his évora biéri. The skulls are set out on the altar, and each totem at its place. The victim is then brought forward.

The scene at this point changes completely. Neither a dog nor a kid is immolated -- it must always be a man, either a prisoner of war or some captive bought back from a neighboring tribe. A woman may never replace a man. Nor may a man or child belonging to the tribe, nor one whose mother belonged either to the tribe or to an allied tribe, be used as victim; for

224 ditch, its point in the air, so that any animal falling in will almost certainly be pierced. Having finished with these preliminaries, the hunters make ready to actually beat for game. First there will have been a large sacrifice. Suppose a tribe has the scaly anteater (ye-mvil) for its totem. The tribal chief is the first to start on the hunt after a preparatory fast of three days. During that time he has remained apart in a small reed hut in the midst of the forest, eating only the food he brought with him, which he must first have placed on the évora biéri. He drinks only from an aromatic leaf folded into a cone; furthermore, he abstains from any relations with his wives, because contact with women is supposed at such times to be an offense against the totem (nsem éki). After these three days he makes a fetish, that is, a sacrifice to the tribal or clan totem, according to the usual practice; it consists of a goat at least or better a sheep. Formerly always and nowadays even occasionally, it was always a slave. After the sacrifice [555] the chief takes part of the victim -- the rest belongs to the practitioner -- and throughout the hunt, he must eat no other meat. He then leaves and returns to the village only when he has met with, captured alive if possible, or if not, slain, the totem animal. If he kills it he must take care that none of the animal's blood drips onto the path, thus risking being profaned, for that would be another ritual offense. Therefore the chief carefully closes the wound with dry leaves and the fluff from a banana tree.

While returning to the village the chief must be seen by no woman; he therefore takes care to announce his arrival by a special call, which is answered by a tom-tom, and then dashes into his hut. The women who happen to be in the village, outside their huts, must go inside quickly.

The totem animal is then placed on the évora biéri. If it is too large to fit, the chief opens it and puts on the évora the brains, lungs, and heart, the three parts which contain the life principle and the various souls. The carcass is offered in sacrifice in the accustomed manner and then divided among all the hunters.